My Concern

August 17, 2025
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When I was a child, I loved reading science magazines in the school library. Living in a remote village where electricity had not yet reached, I once gazed at the evening star and was suddenly seized by a vague sense of fear: *"What if that star were to fall and crash into the earth?"*

Now, as I approach the age of 81, I sometimes feel a fear of a completely different dimension, yet strangely similar in nature. *"What if our church were to be rejected by the Lord Jesus—what would become of us then?"*

You may laugh at me, but to tell the truth, it is a genuine fear. Jesus once suddenly took up a problem that no one had ever touched on before, and He spoke about it persistently. It was the parable of a master who entrusted his servants with work before leaving on a journey. When he returned, he found his servants had been idle, neglecting their duty, and he became furious. He cast them out and entrusted the work to others. You may recall this parable yourselves.

This was, in fact, a critical prophecy. It denounced the people of Israel, who had been chosen by God and entrusted with a most important mission, yet despised and neglected it. God, therefore, would take away that mission from Israel and give it to another people. Jesus also foretold that the temple would be completely destroyed and that the people of Israel would lose their nation.

The downfall of Israel took place exactly as Jesus had spoken—in A.D. 70. Israel, resisting the iron claws of Rome, was utterly crushed by the Roman general Titus (later emperor). The temple was demolished beyond recognition.

From that time onward, the once proud people of Israel, chosen by God, became a wandering people without a nation. For nearly 1,900 years, until the declaration of the modern state of Israel in 1948, they endured immense trials, sorrows, and hardships throughout history. Although the Bible clearly states that God would never utterly forsake Israel and that it would rise again as a nation, whether the modern state of

Israel is the fulfillment of that prophecy remains very much in doubt. It seems that great transformation is still required.

Today, among our fellow churches, there are many who, without the slightest doubt, believe that the modern state of Israel has been restored by God. They approve everything Israel does, cheer for it, and call loudly for prayer on its behalf. Yet I believe we must look at the matter with greater caution and sobriety.

But what I, as a pastor, fear most deeply is not about Israel. Rather, it is about the new people of God—the church—which was built in place of the rejected people of Israel, and of which Jesus Himself said, *"I will build my church."* I fear that this church too may be cast out, and its mission handed over to others.

Israel, once the people of God, treated its God-given mission lightly, forgot it, grew arrogant, and completely departed from God's purpose. They had become so corrupt that their rejection was inevitable.

Then what about the church, which was built by Jesus Himself and entrusted with a new mission? Has it remained faithful to its mission and carried it out diligently? Looking at the history of the Christian church, the truth is that its condition is even more miserable than that of Israel. The mission for which Jesus risked His life, the mission taken from Israel and entrusted to the church, has for two thousand years been neglected and disregarded.

The church has despised the way of salvation which Jesus opened at the cost of His own life. It has forgotten the work of evangelism, and instead it has pursued racial discrimination, colonialism, and slavery. It has engaged in church courts, witch hunts, wars between churches, and corrupt alliances with capitalism. In so doing, it has trampled upon human dignity, ignoring the truth that every human being is created in God's image. Did the church ever truly create peace? How much has it done to save the poor and the oppressed? Has it really stood on the side of those deprived of their rights? The spirit of Jesus' love has been forgotten by the church. As I have often pointed out, no religion has caused humanity more suffering than the Christianity fashioned by white men for their own convenience.

Even today, Christianity does not understand the spirit of Jesus. It twists His teachings and pursues its own selfish interests. Western Christianity, created by white

men, has turned its back on the teachings of both the Bible and of Jesus Himself. This is why I have declared that I left "Christianity" behind, and why I continue to appeal—not to live by the doctrines of Christianity, but to live faithfully by the teachings of Jesus and the Word of God.

The greatest error of modern Christianity, the root of all its mistakes, is its fundamental misunderstanding that it has become the chosen people in place of Israel. The church has assumed not only Israel's mission, but also its blessings, authority, teachings, and laws, as though all were given to itself. (This is what is called Replacement Theology.) The church has come to believe that even the Old Testament was written for itself, that the laws written there were entrusted to it, and so it took God's law into its own hands. With pride it ran rampant, and instead of leading the nations into salvation, it became the very people who destroyed them.

This is not merely the story of Christianity a thousand years ago. Although societies have changed, nations have shifted, political ideologies have developed, and democracy has spread, never has the world seen such extreme disparities of wealth as it does today. Never have so many poor people suffered as now. In short, the self-serving religion of Western white people has joined hands with wealth and power, creating laws for their own benefit. They accumulate legally sanctioned riches, all the while multiplying the number of poor and oppressed.

About thirty years ago, I attended something like an international mission conference in Vancouver, Canada, as one of the two representatives from the JEA (Japan Evangelical Association). It seemed to have been organized by an evangelical body. Some two to three hundred missionaries and evangelists representing different countries gathered there. The slogan was something like, *"Let us ride the wave of globalization and expand our mission."*

During a plenary session, when all the participants gathered in one place, several speakers—all of them white—basically treated globalization as nothing more than a social trend. They paid no attention to its ethical background or the moral problems it contained. Their lectures emphasized embracing globalization positively as a means to advance mission work. During the general discussion time, a few participants expressed agreement with the speakers, saying things like, *"Let us work hard together and launch out, trusting in God's blessing."*

As the representative from Japan—a country regarded as one of the most difficult mission fields in the world—I could no longer remain silent in the face of such discussion. Against my better judgment, I stood up and spoke.

Unlike the others, I regarded globalization as nothing less than the world domination of wealthy nations, an unrestrained economic invasion by capitalism, no different in spirit from the old colonialism. I condemned it as such. I declared that contemporary globalization is nothing more than a modern form of colonial policy, created legally according to laws drafted for the convenience of the rich nations. I warned that while we must proclaim the gospel within such a society, we must never promote, approve of, or ride the waves of such a system.

The meeting was thrown into confusion, as though cold water had been poured over it. Yet the facilitator somehow managed to hold things together. Among the white missionaries, surprise spread—"Who is this man who dares to say such things?" I still remember that only one person spoke up in support—a woman who worked with a human rights organization somewhere. She said my perspective was very important, and that my voice ought to be listened to.

After the session, however, many representatives from developing countries approached me and said, "Thank you for saying what you did." When I asked them why they themselves had not spoken out, they explained that they were too poor, and that they had only been able to attend the conference because the missionaries had paid all their expenses. For that reason, they could not possibly say anything in opposition. I sank into deep discouragement at hearing this.

The Western nations, built and led mainly by white people, have in recent times once again devised schemes to exploit their knowledge and power for profit. For example, they took up the issue of global warming, linked it to CO_2 emissions, enlisted environmental advocates as allies, and plotted to bring down Japan's automobile industry. They even passed laws requiring a complete shift to EVs within about ten years. This was nothing more than a selfish conspiracy of the Western nations—in other words, of so-called "Christian" nations. Yet this maneuver also provoked China's self-serving entry into the field, and in the end, it completely failed, as you well know.

The Christianity brought into Japan by America and Britain is now having its false mask stripped away. How much have Britain and America truly contributed to the happiness of humankind in history? Britain built colonies across the world, denied the humanity of people of color, and exploited them for centuries. When Britain lost most of its colonies through America's independence and its war with Japan (as part of World War II), America rose to take its place as the dominant power. Today, America's selfish economic policies continue without the slightest pang of conscience, carried out by a nation that claims the name of Christianity.

For the Japanese, who have preserved most clearly the original human nature created in the image of God, the deceptions of the Christian religion are easily visible. This is why the influence of Christianity in Japan will continue to weaken. The only ones who fail to see this are those who call themselves Christians but have been brainwashed by the corrupt teachings of Western Christianity.

Now, documents that had been kept top secret for 65 to 70 years—including those relating to the Pacific War—have been declassified by the U.S. government. These documents reveal that Japan was driven by American strategy into launching the Pearl Harbor attack. They also show that America had already cracked Japan's old codes, anticipated every military move, and eagerly awaited the attack on Pearl Harbor.

In fact, America had long assumed Japan to be an enemy through "War Plan Orange" and had crafted strategies accordingly. together with the Soviet Union.The indiscriminate bombings that killed hundreds of thousands of civilians, as well as the atomic bombings of Hiroshima and Nagasaki, were all carried out according to predetermined plans. The Soviet Union's declaration of war against Japan before the war ended, and its attack on Hokkaido, were also part of the discussions from the beginning. Indeed, America even provided training for Soviet troops and lent about one hundred military ships for the planned assault on Hokkaido.

Furthermore, the United States, anticipating a prolonged war, developed a large-scale invasion plan called *Operation Downfall* for Japan. This plan included two specific proposals: one was named *Operation Olympic*, which was a strategy for landing in the southern part of Kyushu in 1945.The other was *Operation Coronet*, a plan to carry out a full-scale invasion of the Kanto Plain in 1946.However, Japan unexpectedly surrendered unconditionally much earlier than anticipated, and these plans were abandoned and largely forgotten.

That same belligerent spirit was carried on even after the war, carried out through the operations of MacArthur's GHQ. This is now evident not only from the declassified documents but also from Japanese records. MacArthur presided over the notorious Tokyo Trials, in which many innocent Japanese were executed. This is now an established fact. More and more such evidence continues to surface.

Furthermore, MacArthur implemented the War Guilt Information Program and ordered the incineration of 7,769 Japanese books. The purpose was to strip the Japanese of their pride as a people, to instill in them a permanent sense of war guilt (what is now called a "masochistic view of history"), and to create a mental state that would ensure they would never again rise up against the Western powers—especially America. Even now, that influence lingers. Yet today, books that escaped this incineration are being republished one after another, exposing the strategy that sought to trap the Japanese in perpetual self-denigration.

MacArthur even attempted to Christianize Japan, inviting 3,000 missionaries and distributing as many as ten million Bible portions. These facts are now increasingly known among the Japanese people. As a result, Japanese eyes are becoming all the more critical of Christianity, and missionary work has become correspondingly more difficult.

As a pastor, I am afraid. I fear that the church—which has stood behind this history—may be abandoned by Jesus, and that its mission may be handed over to "other peoples." The church's disastrous condition is even worse than the plight Israel once fell into. The church has brought suffering to people across the world. Has it ever truly done anything to help the peoples of the world?

Yet my fear is not baseless or as far-fetched as imagining the evening star falling to earth. In fact, it has a foundation in Scripture—specifically, in Paul's teaching in Romans chapter 11. Paul speaks of wild olive branches grafted into the cultivated olive tree. The cultivated tree refers to Israel. The grafted wild branches symbolize the Gentile church. And Paul warns that these wild branches can indeed be cut off. His

words were not merely his own but written under divine inspiration. This means that the church can be removed from God’s work of salvation.

DiAfter the church is removed, to whom will the mission of proclaiming salvation be given? The answer is not clear. It may perhaps be returned to Israel. Yet I cannot believe that this means the present-day state of Israel. The corruption of the church has already reached its peak. In such a desperate situation, it is not unthinkable that God might raise up another people.

What, then, can we do now? Our task is to remain faithful to the teachings of the Bible and the teachings of Jesus, to preserve them, and to pass them on. It is to warn the church, to call for repentance, and to urge a return to being a truly biblical church.

Even among unfaithful Israel, there were a few who remained faithful. Likewise, in today’s church there are still those who remain true. May we also remain and continue as part of the faithful people of God, carrying on in our work.